





ing the designs of the politicians who expect to make their appearance in the Northern cities a pretext for popular tumults, they could earn something for themselves, and contribute greatly to the reduction of the expenses of the government, and to the health and comfort of our soldiers in hospital and field. These suggestions are worthy of the attention of those who have our war matters in charge.

## National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, MAY 3, 1862.

CORRESPONDENTS will greatly oblige us by a careful observation of the following directions, viz.: Letters enclosing matter for publication, or relating in any way to the editorial conduct of the paper, should be addressed, "EDITOR OF THE ANTI-SLAVERY STANDARD, No. 48 BECKMAN STREET, NEW YORK."

Letters enclosing subscriptions, or relating in any way to the business of the office, should be addressed, "PUBLISHER OF THE ANTI-SLAVERY STANDARD, No. 48 BECKMAN STREET, NEW YORK."

### REMOVAL.

The office of THE STANDARD is now at No. 48 Beekman st., North side, just below William st., in the second story front room.

### ANNIVERSARY PROGRAMME.

Tuesday, May 6th.

American Anti-Slavery Society—Anniversary at the Church of the Puritans, on Union Square, at 10 o'clock, a.m. WILLIAM LLOYD GARRISON, President, in the chair. Addresses by WILLIAM WELLS BROWN, WENDELL PHILLIPS, and others. Admittance free. A collection will be taken for the Society.

American Anti-Slavery Society—Public meeting at the Cooper Institute, in the evening, at 8 o'clock. Addresses by Rev. GEORGE B. CHESTER, D.D., Miss ANNA E. DICKINSON of Philadelphia, and WILLIAM LLOYD GARRISON. Admittance 10 cents, to defray expenses.

Business Meeting of the American Anti-Slavery Society, at 3 p.m., in the Lecture Room of the Church of the Puritans.

Wednesday, May 7th.

Business Meeting of the American Anti-Slavery Society at the Lecture Room of the Church of the Puritans, 10 a.m.

New York Anti-Slavery Society—Anniversary at the Cooper Institute, in the evening, at 8 o'clock—Dr. H. A. HARTY, President, in the chair. Addresses by THEODORE TILTON and WENDELL PHILLIPS. Admittance 10 cents, to defray expenses.

### THE ANNUAL MEETING.

We need not remind our readers of the recurrence of this Anniversary, which takes place next Tuesday, according to the announcement at the head of our columns. It will be an occasion of even unusual interest, and one that should bring together an assembly of the old and tried friends of the American Anti-Slavery Society, such as has seldom been gathered. These Anniversaries are to a proverb the most attractive and interesting of any held during what the world's papers somewhat profanely style, the Holy Week, and that to outsiders as well as to those within the pale of the anti-slavery communion. The instinctive feeling of all intelligent persons—and the American public has never sinned through want of intelligence—that the Anti-Slavery Movement did indeed incarnate all of our current history of any permanent importance, has always overborne the attempts of the mercenary press to throw ridicule and contempt upon it. And then the unquestioned fact that genuine eloquence was only to be found within our walls—for the simple reason that in no other place could the speaker completely resign himself to his theme, and utter whatever word might be given him without thought for party, or sect, or prospects—this fact has always secured us a large audience, through the itching of their ears, if not from the pricking of their hearts. We do not think that the magnetism of our meetings, in this regard, will be any less this year than formerly.

It will be remembered that the Anniversary of the American Anti-Slavery Society was omitted the last year from a disposition to avoid even the least appearance of a wish to divert the public attention from the National crisis which was then in the first burning heat of its beginning. An occasion might have been made by the secession party in this city, and throughout the country, to attempt to shift the issue from one with the Southern slaveholders to one with the Northern Abolitionists. In the great uncertainty which then prevailed as to the power of the government to sustain itself, and as to the measures which it would feel it to be necessary to take, the responsible authorities of the Society felt that the duty of every good citizen, at that moment, was to give to the government all the countenance and help possible, and to refrain from anything that could by possibility distract or embarrass its counsels. We think that the wisdom of their course has been justified by the results. A meeting, held at that time, could have had but a slight effect, if any, in increasing the spirit of united resistance to slaveholding insolence and violence, which was the chief duty of that hour, while it might have been turned by insidious enemies—perhaps even by unwise friends—into a means of dampening or of misdirecting it. But a twelvemonth has mightily changed the complexion of affairs. The government has taken responsibilities commensurate with the emergency. The North has risen, with a marvellous unanimity, to sustain it. Though the pro-slavery element is far from being eliminated, it is overawed, and is now forced to act under the false pretence of overweening loyalty, and to stab the nation under a show of defending its life. The President has no avowed opponents. He has only enemies, cloaked as friends, to guard against. And, admitting that he has erred in judgment in this or that direction, or as to one appointment or another, we believe the honesty of his purpose and the sincerity of his wish to suppress the rebellion, at any price, are now scarcely questioned by any impartial observer. The time has again come round when the Abolitionists may wisely assemble themselves together once more to take counsel one with another, to see whereabouts they and the country stand, and to discover what course of conduct duty to the slaves, the country and themselves, demands at their hands.

And what a change has come over the horizon of the nation since we last met together in this city! Then slavery seemed to have established its throne forever. It was supreme in the councils of the nation, at home and abroad, and there was no reason then to anticipate the suicidal folly which led them into their present predicament. Apparently, they had only to strike hands with the Northern Democrats and they could control the destinies of the American people for long years to come, as they had done for long years past. There was nothing on the surface then to indicate a plan of killing the simple bird which had laid golden eggs for them so long. With the Charleston Convention, and the factious destruction of the Democratic party, that the success of its opposite might afford the pretext for an outbreak, the comprehension of the schemes of the slave-drivers began slowly to dawn on the Northern mind. How slowly, we all remember, and how effectually the imbecility of Buchanan promoted the thievish tricks of Floyd and the treasonous cabals of Davis. These traitors believed that they could compel a new adjustment of the Union by which slavery should be secure from any attacks from within, and have the whole boundless continent opened to its conquests without. Failing of this, they felt sure of all the slaveholding States, with friendly alliances abroad and a strong party at the North—a nation of one mind as to slavery, as to the reopening of the slave trade and the indefinite extension of its domain. We will not recall the blessed insolence with which they treated all offers of whatever they had ever asked, and the strides which they stalked to their design. The first gun fired at Fort Sumter

alone aroused the North to a sense of the reality of the situation, and it awoke like a strong man startled from slumber. The vast resources which the occasion has developed, and the energies which it has called forth we need not recite, and cannot even glance at. Nor yet at the changing fortunes of the battle-fields and at the suspicions and doubts which have clouded many minds as to the counsels of the Cabinet. We do not, by any means, think the battle won. The South has shown capacity and resources which have astonished the world. In generalship, up to this point, perhaps the North must wait for her. Though the golden scales in which all events, battles and realms, are pondered, seem to incline on our side at present, it is by no means certain that some weight may not yet be in reserve which may make our scale "quick up fly and kick the beam." The Merrimack nearly did this a few weeks since. Who knows that she may not yet turn the scale against us?

We do not question the power of the United States to suppress this rebellion in the end. As many more men and as many more millions can be had, if necessary. Even if Halleck fail at Corinth, or wherever else Beauregard may make his stand, and should defeat stamp the Fabian policy of McClellan as imbecility instead of strategy, and another surrender, ignominious as the first was glorious, make Yorktown doubly historical, we should not despair of the Republic, but believe that it will organize final victory out of disaster. But however events in the field or in the Cabinet may come to pass, it is the business of the Abolitionists to see to it that their clients, the slaves, suffer no detriment, but, contrariwise, reap advantage from them. It is for this purpose that we shall come together next week, and it is that our work may be well done that our numbers should be large and our hearts filled with the wisdom that is profitable to desire. There never has been a time, since the Anti-Slavery Movement began, that it was not a potential agent in the affairs of the nation. The slaveholders and their Northern accomplices have all along acknowledged this to be true. They saw, from the beginning, the power that lay in the truth which we were set apart to preach. They believed that, if not silenced, we should greatly prevail in the end. Like the devils, they believed and trembled. That the present wholesome crisis has been occasioned by the change produced in the public mind by anti-slavery agitation is generally felt and acknowledged. There never was a time when only the wisest discretion should guide our words and our action like this. What we say and do will be marked, and will have an immediate and practical weight such as we could never claim before. Time has been when the only thing to do was to stifle the public attention by any rhetorical effects not inconsistent with the absolute truth, in order to compel it to think of what it was doing, and what the slave was suffering because thereof. Height of coloring, intensity of expression, severity of denunciation, were all legitimate methods for producing all the effects then possible. But the tone of the public is changed. It now listens with new ears. It needs enlightenment rather than excitement. Let there be no lightly considered words uttered, no hasty or ill-advised action taken. How to guide aright the mighty events that are coming rolling on is the great concern which should engage our thoughts. Little time need be given to the miscreants who are striving to check their progress with their ineffectual fingers, or to the vermin whom they will soon crush into annihilation if they linger in their path. Anti-Slavery is now a Power on Earth, and the Abolitionists are its ministers. On the discretion, the forecast, the wisdom, they exhibit in their high office, depends the extent and weight of the influence it is to exercise. All who come up to our assembly next week should feel the responsibility that lies upon each one of them, and see to it that the power of pure anti-slavery influence is increased and not injured by all that they say and do.

### THE AMERICAN TRACT SOCIETY.

The tide of public feeling respecting slavery has risen to such a height as to have lifted the ponderous body above named from a position where it had seemed permanently moored. It has become necessary, in view of the approaching downfall of slavery, that the American Tract Society should vacate the post it has so long held, of ally and supporter of that institution. But it is an invariable part of its policy, when retreat becomes necessary, to move with such dignified deliberation that only those who watch for the change shall see it in process, and that the confiding people from whom the money comes shall still suppose its Managers to be pursuing a direct, and honest, and consistent course. As soon as it became plain that the overthrow of slavery had commenced, these keen-sighted Managers began the indispensable change of attitude. But nobody can accuse them of too great precipitancy in the matter. They certainly took even gradualism in a homeopathic dose, commencing their change of position by publishing something in condemnation of that particular form of the African slave trade which was practised by West Indian planters in the last century, and which was formally prohibited by the British Parliament in 1807. Their boldness in Christian reform, in 1862, has actually reached the point of republishing the speeches of Wilberforce and Fox in 1791, and the act prohibiting the British slave trade, which was passed, through the efforts of these distinguished men, in 1807.

Of course this movement is to be followed by a gradual advance, from year to year, until at length, when the race of slaveholders shall have ceased in this country, slaveholding will come to be spoken of as a sin in the publications of this Society. For this change, and its long train of consequences, the slaveholding Vice-Presidents, Directors, and Life Directors of the Society have only themselves and their fellow-slaveholders to thank. The Society faithfully stood by them until they ruined their own cause by secession. The Reverend gentlemen who manage (and, practically, constitute) the Society have no objection to a pirate ship; but they have no idea of objection to a sinking ship. The spirited action we are now describing did not take place, be it remembered, when the slaveholders avowed themselves traitors and rebels, a year ago, but only when it became clear that the rebellion would be unsuccessful.

The new publication of the American Tract Society, to which we have alluded, is a little book of 144 pages, with this impressive title: "The Enormity of the Slave Trade; and the Duty of seeking the moral and spiritual elevation of the Colored Race. Speeches of Wilberforce, and other Documents and Records. Published by the American Tract Society, 150 Nassau st., New York."

Somewhat more than half of this book is occupied by documents relating to the old West Indian slave trade, namely; two speeches of Wilberforce and one of Fox, against it; Clarkson's "Summary View" of the same subject; and the Act of Abolition passed, more than half a century ago, by the British Parliament. The Society is not yet ready to attack our slave trade. In some future year, after the intended series of gradual approaches, it will come, no doubt, to the condemnation of the New York slave trade.

We have spoken thus far only of the first half of the book, where the Society's best foot is put foremost in the direction of reform. The other half, deceitfully styled "The Duty of Seeking the Moral and Spiritual Elevation of the Colored Race," is designed to vindicate the Society's consistency, and is made up of such documents as it wished to publish, and had already printed, in 1857, when its Southern allies deemed the experiment too hazardous, and forbade the publication. This latter half consists of three documents, all old ones, all written and originally published by slaveholders, and all designed to allow and maintain the present continuance of slavery, as a thing perfectly right and Christian, while they recommend abstinence from the grosser and more odious manifestations of it, and propose movements towards a very gradual emancipation of the slaves at some future time.

The first of these is that deceptive document, the "Act of the General Assembly of the Presbyterian Church in the United States, 1818," a compromise extracted from that body by the strenuous demand of a minority for reform, in which, with much and strong exposure of the evils of the system, the system itself, and

all its constituent parts, are allowed an indefinite continuance.

Our reasons for calling this famous Presbyterian document deceptive are the following: while it has always been held up (by such slaveholders of that denomination as were pressed with the charge of a pro-slavery position in their Church) as really anti-slavery in character, and thus amply justificatory of the Church, even if it condemned their individual selves; and while it really contains so much and so strong language against slavery as to leave this very impression upon the mind of a careless reader; it nevertheless, and side by side with the above, contains the following assumptions and permissions, making it practically a supporter of slavery, namely:

It assumes the slaveholding of Presbyterian ministers and church-members to be not a sin, but "an evil," and not voluntary, but "entailed upon them."

It discourages immediate emancipation. It discourages agitation against slaveholding in the Church.

It proposes the expatriation of colored Americans, and praises the slaveholding founders of the Colonization Society.

It not only expressly licenses a continuance of slaveholding, but suggests the teaching of the slaves that God authorizes their enslavement.

It allows slaveholding, and forbids only "cruelty" to slaves. And, finally—

It allows the sale of slaves without even inquiry on the part of the Church, unless the slave as well as the master is a church-member.

Who can wonder that the slaveholding Presbyterian ministers and church-members who voted this document in 1818 have continued to be slaveholders ever since?

Who can wonder that the majority of these same ministers and church-members have since joined the rebellion, and supported the war, both commenced in the interest of slavery, which are now desolating the country?

Who can wonder that the Presbyterian Board of Missions accepted Rev. Cyrus Byington as a missionary, and still employ him in that work, entirely regardless of the well-known fact that he suffered a slaveholder to burn alive a slave (both members of his mission-church in the Choctaw nation, under the patronage of the A. B. C. F. M.) without making the slightest attempt to call the murderer to account, either before the law or before the Church?

The Presbyterian Church continues to be, as it has been for a century past, one of the strongest supporters of slavery in this country.

So far, then, as we have now gone in the examination of the American Tract Society's new book, we find that it allows and excuses the slaveholding of this country, and condemns nothing but the old slave trade between Africa and the West Indies. We proceed in the examination.

The second document in the pro-slavery part of the book is entitled—"The Substance of the Plan of a Committee of the Synod of Kentucky for the Instruction and Emancipation of their Slaves, 1835." It gives a faithful and impressive picture of the various features of injustice and cruelty which constitute slavery; so full, so striking and so terrible is this description, that it is plain as daylight that nothing less than immediate emancipation could be the appropriate remedy. The Committee, however, do not recommend this. They recommend that deeds be drawn up and recorded by each master, securing emancipation to his slaves at some (unspecified) future time, and, meanwhile, they propose that the master should retain the same legal authority (which they admit to allow the unpunished exercise of every sort of brutality short of murder) for the present. The worthlessness of the accompanying recommendations that this power be used considerably and humanely, may be judged from the fact that we have no evidence that any one of the Presbyteries of the Synod of Kentucky regarded them, or that a single slaveholder in the State, or even a single member of the Committee, acted upon either class of the recommendations of the Report.

The third and last document in the pro-slavery part of this book has the following title:

"The Duty of Masters: A Sermon preached in Danville, Kentucky, in 1846, and then published at the unanimous request of the Church and Congregation. By Rev. John C. Young, D.D., President of Centre College, and Pastor of the Presbyterian Church, Danville. Revised by the Author."

Dr. Young was a member (and the clerk) of that very Committee of the Synod of Kentucky which concocted the Act of the General Assembly in 1818, of which we have just spoken. His sermon, which we are now to notice, preached eleven years after that Report, is worse in character than that, not recommending even gradual emancipation, and repeatedly assuming that slaveholding is right, and that God appoints, permits and approves it. His exhortation (very exceptional and remarkable in the case of a slaveholding minister) that slaves be taught to read the Bible is more than nullified by his representation that the Bible authorizes slavery. Even the golden rule, under his interpretation, becomes changed to brass; for he represents to his slaveholding parishioners that even the text "Give unto your servants that which is just and equal" does not forbid the purchase and sale of those servants in the market. And his recommendation (under these circumstances) that masters respect the right of marriage in their slaves would probably have just as much efficacy, and no more, than a recommendation of Darius, on throwing Daniel into the lions' den, that the lions should not eat him. As surely as Darius, by his sentence against Daniel, incurred the guilt of murder, so surely has Dr. Young, by this sermon, incurred the guilt of alliance with the system of slaveholding. His slaveholding parishioners printed this sermon because they liked it; but it strengthened them to persevere in their sin; and, in accordance with its expressed permission, they have continued slaveholders ever since.

So much for the particular publication we have been considering. But the Managers of the American Tract Society, in their monthly paper, *The American Messenger*, have been for four months past pursuing a similar course, cautiously edging round from that utter silence respecting slavery which has heretofore best suited the wishes of the slaveholders, to a position more accordant with the changed and still changing public opinion of the North. The February *Messenger*, at the close of an article on the Marriage Institution, hoped that its blessings might soon be accorded "to all now in bondage"; and, in an article on the Elevation of the Colored Race, declared that the Gospel is intended to remove all evils from humanity, "the evils involved in the institution of slavery not excepted." *The Messenger* for March, with a degree of falsity and impudence rivaling the highest of its former achievements in that line, informs its readers that—"So far as this rebellion is one of the fruits of slavery it is a gratifying fact that, while the Society, on the one hand, has issued nothing to irritate, on the other it has issued no line or word in any way favoring that system." And the April number of the same publication, after a leading article gravely querying whether our free institutions can resist the pressure of reckless radicalism on one hand, and of congealing conservatism on the other!—whether the power developed in our present struggle may not lead the strong to oppress the weak!—and whether the faith of the Constitution can be kept with the slave States, and yet the freedom of speech and of the press be secured in those States!—contains a first-rate puff from a clergyman in Connecticut, praising one of the articles above mentioned as follows: "It is important not only for the weighty truths it contains, but as indicating a purpose on the part of the Publishing Committee to discuss in a kind and Christian, but firm and manly way, those evils connected with slavery which are manifestly opposed to the spirit of Christianity."

The movement of Northern feeling against slavery was gaining ground so fast, and the action of Government was moving so decidedly in the same direction, that *The Messenger* for May, the present month, was veered round more rapidly than any of the former ones. Its leading article, though stuffed with enormous and most impudent deceptions, commenced with the statement of a truth, as follows: "The American Tract Society has sought faithfully to adhere to its character of a national Society." This is disgracefully true. Not even the Vicar of Bray ever stuck to government favor more closely than this association has done. While the

\*Let it not be forgotten that this is the very ground taken by the American Bible Society, in their official publication, the "Bible Society Record"; and the very ground taken by the American Board of Commissioners for Foreign Missions, in that long upholding of slavery in their Cherokee and Choctaw Churches, which has now resulted in a union of those Indian nations with the Southern rebels.

S. authorities were actively and efficiently pro-slavery (that is, up to 1861), the American Tract Society was actively and efficiently pro-slavery. When, fourteen months ago, a new national administration wished to pursue a neutral course, they remained silent, ready to cooperate with whichever party should become victorious in the war. When, four months ago, the government began to change its course, and the overthrow of slavery became probable, the Society began to trim, and to tack. And now, when the President has issued a Message against slavery, and numerous reverses show that the beginning of its end has come, the Society makes haste to print and to echo that Message.

There is no chance that the hardened officials of the Tract Society will blush for the many instances of falsehood and of hypocrisy which have been proved upon them; but the very truths they now tell, under compulsion of the present exigency, ought to cover their faces with shame, since these truths prove the enormous guilt of every previous year of their existence; and even these truths are mixed, half and half, with deceit. Here are some specimens:

"To the new policy which at the South this revolt has inaugurated, and which, as one of its chief statesmen presents it, has 'slavery for its corner stone,' the gospel forbids that this Society should lend even the assistance of silence."

This policy is not new. It has equally existed during the whole existence of the Tract Society. And the gospel forbade in every former year, as much as in the present, that infamous silence which the Society has heretofore preserved in respect to it.

Recent disclosures have shown how in secret the foreign slave trade, in despite of solemn treaties and national laws, has been maintained from Northern ports.

Recent disclosures, indeed! Previous disclosures, in each of ten previous years, had shown the fact as incontrovertibly. But the Society turned away its eyes, stopped its ears, and passed by on the other side.

"The duty of bearing witness against this portentous iniquity seems blazoned on the crisis."

No doubt. But it was blazoned with equal distinctness on every year since the Society began to send agents and colporteurs into the slave States. The peculiarity of the case is, that the Society would not recognize this "blazon" until the iniquity in question had spontaneously ceased; until it became highly improbable that another slaveholder would ever be fitted out here, or another cargo of slaves ever be landed on our Southern coast; then, they suddenly became ardent and zealous; then they cried out against "this portentous iniquity," and trumpeted their readiness to perform the "duty" of stigmatizing it.

Of the colored refugees, at Fort-Royal and elsewhere, the Secretaries of the Society say:

"But no accumulation of difficulties can justify the neglect of these our brethren." \* \* \* \* "This latter class, from their ignorance, their friendlessness, and consequent liability to impositions from unscrupulous men, have strong claims upon the sympathies of the philanthropist."

Very true! But no accumulation of difficulties justified your neglect of them, Reverend gentlemen, in 1850, in 1859, and in every preceding year, in which you have been fraternizing with their oppressors! In every one of those years, these poor people were suffering "from unscrupulous men" far greater "impositions" than any they are at present liable to—the imposition of heavy burdens, and of heavy whips, of contempt and curses from the profane, and with a heart painting of hypocrisy, yet more annoying, from the pious clerical parasites of their masters. Probably some of the very men and women now at Fort-Royal felt obliged to utter to Dr. Southside Adams, when he was there, the enormous lies that he has embodied in his books, respecting their contentment and happiness in slavery. Their claims upon the philanthropist and the Christian were yet stronger than now, but you, Reverend gentlemen, paid no attention to them.

The peculiarity in the case of the Tract Society is, that these acts which the Society's organ and agents are now doing are the very things which its officers for a long series of years persistently refused to do, urging reasons for this refusal which remain just as strong at this moment as they were then.

The wish of the whole Executive Committee, and of a great majority of the Society, formerly, was to say nothing whatever about slavery; to let the increase and extension go on, as perfectly right and proper, without a word of remonstrance or even of notice. And when complaints were made of this silence, the Secretaries replied that such silence was absolutely required by the constitution of the Society, and by its "catholic basis"; and that any protest against slavery would be offensive to "large bodies of evangelical Christians." The movers towards reform in the Society, after hearing these dishonest evasions as long as they could, at length determined to compel the Society to say something. They therefore concocted a resolution as weak, in the direction of reform, as it could possibly be made—agreeing that all the political aspects of slavery should still be left unnoticed, proposing not the slightest opposition to slaveholding, and agreeing only to discuss, not to oppose, even the evils which slavery is known to promote—and demanded that the Society should say Yes or No to this diluted, emasculated proposition. Under this compulsion, the American Tract Society said "Yes," but nevertheless continued its old silence, repeating the same false and insufficient old reasons; but now, without any change in the Society's constitution or "catholic basis," and without any "consent" on the part of Jeff. Davis and his accomplices, or of the Presbyterian, Episcopal, Baptist and Methodist parsons who preach to them (and who are just as much "evangelical Christians" now as they ever were), the officers of the Society have commenced an opposite course of action, and are now calling for more money to help them in the discharge of "duty." Sad to say, our Churches, which have been educated and corrupted under their tuition, will probably be fools enough to give them more.

### ANNA E. DICKINSON.

Most gratifying reports are constantly reaching us from the East of the public labors of this young champion of the slave's cause. On Sunday, the 20th ult., she spoke in Music Hall, Boston, before the congregation of the late Theodore Parker. *The Liberator* says:

"The lecture attracted a large audience, and was listened to with unbroken interest and warm approbation. She treated her great topic in a manner and with an ability commensurate with its importance, going to the root of the rebellion, and calling upon the people to stand up for the government, the immediate and total abolition of slavery, under the plea that we have been radical method of cure. We congratulate her Philadelphia relatives and friends upon her successful debut in Boston, and doubt not that she will give high satisfaction wherever she may lecture."

At Providence, also, she met with an equally cordial reception. Mr. Asa Fairbanks, writing to *The Liberator*, says:

"Last Sunday (April 13) we had the pleasure of hearing two lectures from the youthful Anna E. Dickinson in Philadelphia. She spoke in the morning of the National Crisis, and in the evening on the Position of Woman. A rich treat it was, truly, to all who heard her, with perhaps a few exceptions, composed of those who are unable to appreciate the truth of what is lovely and true in her teaching. Her voice is clear and sweet, very distinct, so much so, that every word she uttered was distinctly heard in every part of Pratt's large hall, and people were amazed that one so young as nineteen years only should show such a matured and disciplined mind, so well acquainted with facts, of recent and remote history, and was enabled to speak with such fluency. The number present in the morning was respectable, and in the evening the audience was much larger. Had it not been that the Rev. Mr. Channing, of the Unitarian Church in Washington, spoke in Dr. McKim's church in the evening, the hall would have been crowded, the admission fee notwithstanding. Many are anxious to hear her again, and more will avail themselves of the opportunity when she visits us again, which we hope will be soon. Thankful should we all be for such an advocate of human rights."

On the evening of the 27th ult. she spoke in the Unitarian Church in New Bedford, where Dr. Dewey formerly preached. The present pastor of the Church, Rev. W. J. PORTER, writing to Rev. Samuel May, Jr., says:

"We thank you for sending Miss Dickinson to us. Her lecture last evening was a great success. Our church was crowded—seats and aisles all filled—and many persons went away unable to get in. I never saw a more attentive or more reverent congregation. The eyes of all were fixed upon Miss D. from the beginning to the end of her discourse. The wholesome truths she uttered are spread all through our city, and will do much good. We hope we may see her here again, and several persons have already spoken to me about her coming again, so that those who tried to hear her last evening, and could not, may have another chance."

"I rejoice that our church was opened to such a lecture—opened by the sanction and authority of our

'House Committee'—and I hope that Miss Dickinson, by her holy mission, will find open houses everywhere to receive her, as I know she will the open hearts of the people, if they can but hear her."

Miss Dickinson, it will be seen, is at the Cooper Institute, American Anti-Slavery Society, at the Cooper Institute, on Tuesday evening next.

### J. M. McKIM AND THE PENNSYLVANIA ANTI-SLAVERY SOCIETY.

A COPY of the following correspondence has been, at our own request, kindly furnished by the Executive Committee of the Pennsylvania Anti-Slavery Society for publication. We should have great regret at laying it before our readers, were it not for the statement which we are permitted to append to it by way of qualification. See remarks subjoined.

#### CORRESPONDENCE.

Mr. McKim to the Executive Committee.  
ANTI-SLAVERY OFFICE, January 22d, 1862.  
To the Executive Committee of the Pennsylvania Anti-Slavery Society.

DEAR FRIENDS: I absent myself from your meeting this afternoon that I may the better perform a duty which, you are aware, I have for some time had in contemplation. I propose to dissolve my official connection with the Pennsylvania Anti-Slavery Society; and to this end I hereby tender my resignation as Corresponding Secretary. That no inconvenience may arise from sudden change in this matter, I desire to add that, with your approval, I will continue to perform the duties of the office till you shall have had time to supply my place with a successor.

I need hardly say that, in taking this step, I have not acted without careful consideration; neither need I add that I perform the duty its adoption devolves upon me with undisguised reluctance. A tie of more than twenty years standing, even though it be but an official one, is not to be severed without cost; and a relation around which are twined the best associations of a man's life is only dissolved after painful effort.

It is now twenty-two years since I entered the service of the Pennsylvania Anti-Slavery Society; and more than twenty-six years since I commenced my labors in this State as a public advocate of the anti-slavery cause. On the first of October, 1836, actuated by a profound sense of duty, and with a heart painting for the work, I accepted a commission from the American Anti-Slavery Society, to labor in its behalf, in this my native State, as a travelling lecturer. I continued in this service, with a brief interruption, occasioned chiefly by ill health, till the 1st of January, 1840, at which time, by invitation of your predecessors in office, I entered upon the duties from which I am now about to retire.

In all these years nothing has occurred to make me regret, even for a moment, my original purpose of self-devotion to the cause, nor the subsequent manner in which I was led to carry that purpose into practice. My labors and experiences have been sources to me of highly prized advantage; and from my official connection with the Society, and the relations in which it has placed me with the Executive Committee, I have derived some of the purest pleasures of my life. I leave without the memory of a grievance, or the drawback of a single unpleasant recollection. The cord which drew me to the cause in the beginning still binds me to its fortunes; and the ties which have linked me to the dear friends who have been my coadjutors have undergone no change except that of augmented vigor. I retire because I believe that my peculiar work, in the position I have occupied, is done. The ultimate object of the Society, it is true, has not yet been attained, neither is its particular mission entirely accomplished. Slavery still exists; and public sentiment respecting it is not yet wholly rectified. But the signs of the times in regard to the former warrant the belief that its overthrow is near, and the progress of change in the character of the latter justifies the conviction that the regeneration will soon be sufficiently complete for all our intended purposes.

The Society is now at liberty to discontinue the use of some of the instrumentalities heretofore deemed indispensable. The travelling lecturer is no longer a necessity, and the agent in the office need not feel bound to his place by a sense of obligation. This latter fact, applied to my own case, I accept as an indication of duty. Taken in connection with other signs pointing in the same direction, it has brought me to the conclusion which it is the business of this letter to announce. Having performed this task, and having nothing else to add, except that I hope to be with you at your next meeting as usual, I am, in the bonds of fraternal affection, and anti-slavery fellowship,

Yours, to the end,  
J. M. McKim.

The Recording Secretary to Mr. McKim.

JANUARY 23d, 1862.

DEAR MR. McKIM: The Executive Committee postponed final action upon your resignation until the next meeting. In the meantime, I am instructed to hand you the following minute adopted by the Committee:

"The Committee are unanimous in regretting the proposed resignation of J. M. McKim, feeling that his withdrawal will be a great loss to the cause; and while they do not wish to step between him and his convictions of duty, they would be glad, if upon further consideration, he would feel it right to remain in his present position."

Yours, sincerely,  
REUBEN TOMLINSON, Sec'y.

Mr. McKim's Reply.

ANTI-SLAVERY OFFICE, Jan. 24th, 1862.

REUBEN TOMLINSON—Dear Friend: Your note of the 23d, in behalf of the Executive Committee, was duly received. I accept it, as it was doubtless intended, not as a serious request that I would reconsider my purpose, but as an expression of the kindly feeling which the Committee are pleased to entertain toward me. As such, it is very acceptable, and for it I am truly grateful to the Committee.

As for the apprehension expressed of "loss to the cause" from my withdrawal, I have only to say that our cause is happily beyond the reach of injury from any circumstance of such comparative unimportance.

Presuming that you will take an early opportunity to act on my letter, I am  
Yours, truly,  
J. M. McKim.

The Executive Committee to Mr. McKim.

PHILADELPHIA, Feb. 9th, 1862.

J. M. McKim—Dear Friend: It is with no ordinary feeling of regret that we receive the announcement of your resignation of the office of Corresponding Secretary of the Pennsylvania Anti-Slavery Society. Years of mutual intercourse and labor in a cause with which our lives have been inwrought, create the strongest fraternal bonds; and our hearts refuse to consent to the severance of even the official ties which bind us together, until the jubilee of the slave shall announce the end of our work. If any word of ours could change your decision, we would gladly speak that word. Our work is not yet done, and the portion which yet remains to be accomplished cannot be accurately measured by mortal ken. In our opinion, our cause still needs your services at the important post which you have so long occupied. But if your decision cannot be reversed, all that remains for us to do is to accept, with most sincere reluctance, your resignation; and to express, at parting, our high appreciation of the services we are about to lose. It is not in conformity with conventional usage, nor in the hollow forms of ceremonious phraseology, but from the strong impulse of our hearts, that we testify to the fidelity and zeal, and diligence, with which you have served the anti-slavery cause through all its vicissitudes, from the time of your consecration to it, in its day of small things, to the present hour, when it seems about crowned with victory.

With the same cordial sincerity do we reciprocate your expression of fraternal regard, and assure you that the friendship which has been nurtured by the intense experience of cooperative anti-slavery labor through so many years, will long survive that labor. Our best wishes for your prosperity, and for the abundant success of all your efforts to bless the human race, will ever attend you.

JAMES MOTT,  
LUCRETIA MOTT,  
ROBT. PURVIS,  
AMY KIMBER,  
MARY GREY,  
BENJAMIN C. LACON,  
SARAH PUGH,  
MARGARET J. BURLEIGH,  
REUBEN TOMLINSON.

#### REMARKS BY MR. EDITOR.

We are pleased to learn that Mr. McKim, though not persuaded to withdraw his resignation, has consented to remain in his present position till some other person, equally competent to its duties, shall be found to take his place, or till the Committee shall be satisfied that the interests of the cause no longer forbid his withdrawal.</







